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Mocobies, and the Palomos, which are almost at an end, all have the same customs, and are similar in every way, which is the reason for our lumping them together in order to speak of them as a whole, without differentiating between one and another. All are Caribs, eaters of human flesh, abominable in the extreme, untrustworthy and much given to warring, which flares up amongst them easily. They sometimes fight against the Guaycurús, and do so continuously against the Spanish although in their attacks upon the Spaniards they are more like thieves than soldiers for they never face them but rather attack by surprise and by ambush, making very sure before doing so of the enemy strength by means of spies. These latter are tireless in their spying and will keep watch upon the Spanish positions for a year or two or three, observing everything very carefully under cover of darkness, to see whether they will meet with resistance or not, and until they are absolutely sure of their superiority, they bide their time; so when they do attack one can be sure that the result can be but one, and that there is no danger in it for them. These spies creep about at night on all fours, so that their elbows are covered with callouses, and they never attack, since they are alone, and if they are heard they scurry away with great ease, and some with the help of magic take the shape of some tame animal in order to go about their spyings more easily. Although they will not openly face the Spanish, they will, when escape is impossible, fight valorously, and sell their lives dearly, as can be seen every day and as was experienced five years ago by an officer commanding the regiment of the city of Santiago del Estero who, coming upon five Mocovíes in the forest, surrounded them with his men, but they resisted bravely, wounding many Spaniards before dying, and the last who remained alone with his wife, continued to keep up the battle, his wife supplying him with arms, and would not give himself up until he was riddled with bullets, having first wounded many Spaniards with his arrows, the commanding officer almost mortally. The weapons which they all use [575] are arrows, clubs and darts, which they fashion expertly from a certain hard wood. Their darts are very long, about 15 hand breadths, and very heavy, but they use them with great dexterity and agility. The head is made from the antlers of deer, and is not firmly embedded in the shaft but rather is loose and has a small cord tied to it so that when the dart is jabbed into the body of an enemy and the shaft quickly snatched out, the point remains in the wound and the enemy kept from escaping by means of the cord, for the lance head cannot be pulled

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[71] from the body without making the wound much longer because a barb is carved into it and this impedes its being drawn out. If they have time they invariably decapitate those of their enemies whom they wound in battle, and they do this with great dexterity as they find the joint between the vertebrae in a moment and sever the head with one slash of their knives made from the jawbone of the "palometa" [a vicious type of fish which also goes by the name of "piraña"--Translator]. After the head has been severed the scalp is removed and then stretched and dried, and kept in order to celebrate their more important fiestas and to demonstrate their bravery.

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492 "They used, in the old days, to go about on foot, but they have since become great horsemen having stolen large numbers of horses from the ranches and towns of the Spaniards. From the city of Santa Fé alone and in the space of only 20 years they have made off with some 15,000 horses. That is why they are such good riders today, surpassing the Spaniards. Running after a fleeing horse and using only their lances to help them off the ground they will leap upon it and mount either from the side or from behind. They do not use stirrups and their saddles are very meager affairs, so much so that they often ride saddleless, but so swiftly that only rarely can the Spanish overtake them for they make their horses fly by whipping them with a three tailed lash which they always carry with them. When on the warpath they are happy with but skimpy rations which each carries for himself, and they make fun of the many preparations which the Spaniards make since they, with a small amount of half-grilled meat and whatever they can glean from the countryside in the way of fruit or other things undertake treks of a hundred leagues to wage war, their bed being the hard ground or at most a stiff cowhide. But this is nothing unusual for them since their beds are hardly of better stuff when they are at home.

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554 "These latter are made of straw which is spread all over the floor of their habitation which, although low-ceilinged, is very long in order to allow room for the whole family group to stretch out, each family having its own fire in the center. The oldest lies down [576] at the head in the place of greatest prestige and then, on either side, his sons according to age, followed by the grandchildren and other descendents, each with their families in such a manner that the way in which they lie down to sleep is a living representation of the family tree. They have no covering other than the branches and grasses with which they thatch their hovels, and in which a fire burns continually. The most important family member may have a mantle of deer or nutria skins to keep him warm.

533 his waist from which hang a number of shells, claws, little horns,
 222 teeth and similar trifles, beats on that rustic drum day and night without ceasing and, with the continuous movement of his body, makes the trinkets about his waist rattle all this accompanied by a song or rather a lugubrious and high-pitched shouting which can be heard at a great distance. This ridiculous performance is not a simple demonstration of rejoicing but rather, in their opinion, a rite necessary to hasten the ripening of the longed for and beneficent fruit."

222 "When a woman arrives from the forest laden with fruit, roots
 262 or other eatables, all the other women of the village crowd to her hut and she, after having set aside enough for the sustenance of her family, distributes the rest, the other women not saying a word of showing any sign of appreciation. Were she to refrain from giving [626] away her surplus, it would cause the greatest displeasure, and might even provoke some dangerous quarrel."

181 "The Mataguayos are timid and cowardly, but vengeful in the extreme. They never forget an offense--sooner or later they will [671] be avenged. The law of requital is unbreakable for them. They avoid making war when this is possible, but if they are attacked they • [411] defend themselves. Their most common weapon is the arrow."

"They recognize no authority and no law. The child obeys 593 its parents if it wishes to and the latter, though they may love their children, have no power at all over them. Nevertheless one does not generally encounter lack of respect toward the old or toward the unfortunate." [594]

462 "The men busy themselves with fishing and only very rarely [241] indulge in hunting. Their agricultural activities are limited to the sowing of a few clumps of pumpkins and watermelons. With the [283] juice of the latter they make aloja. Some of them also devote their time to making thin ropes of agave fiber with which they construct their nets."

"All other work is done by the women. She must not only prepare the food but also fetch fruit and roots from the forest; not only bring water but also chop firewood; not only look after the cleanliness of the hut but also make it. In one word: she is a slave."

381 "When a girl reaches nubility she is hidden in a corner of the hut and covered with fronds and rags. It is illicit for her to speak to anybody or taste meat or fish for a determined length of time. Meanwhile a drummer goes through the same ceremony in front of her

411 "Their weapons comprise arrows, spear and club, and those
 721 who cannot procure iron spears attach a sharp piece of deer antler to
 262 the end of a pole. Their occupations are limited to a little hunting;
 [227] to fishing, to which end in some places they customarily make nets of
 garabata fiber; to gathering a few wild fruits, and to loafing. For
 this reason their food consists of a little meat from the wild animals
 they hunt, fish and fruits. These latter they gather abundantly during
 some months of the year, although the variety is limited mainly to
 the fruit of the chañar, mistol, and algarrobo. Fish is also plentiful
 in certain seasons. Game, on the other hand, is relatively scarce
 but they eat anything which is in any way similar to meat with relish,
 such as small lizards, crickets, locusts and mice (1) so that although

1. That is: cavies, which are very good
 to eat when fat (J. P.)

231 they do get rather thin in certain months by reason of the scarceness
 of food, no one dies of starvation. Some, but [600] very few, raise
 sheep and other domestic animals. In any event, when times are
 hard, and even when they are not so hard, the frontier Christians have
 pretty large cattle herds, herds which often help the Matacos out when
 food is scarce, and this with little effort. Most of them refrain from
 241 agricultural pursuits because that would involve too much work (in the
 Mataco opinion), except for some perfunctory sowing of pumpkins
 which grow with astonishing ease in those parts and in such abundance
 and such high quality that some frontier people, with a little exaggera-
 tion, used to tell me that they were so delicious that it was a pleasure
 to see and taste them and that their honey-like sweetness was such
 that when one wished to cut one open the knife would become stuck
 fast in them. I observed that while these people were telling me about
 the pumpkins their mouths would begin to water, so much so that I
 was almost persuaded to go off and live in those places where such
 delicious and mellifluous pumpkins grew and multiplied so easily.

273 "From wild fruits and even from pumpkins and watermelons they
 579 make a fermented beverage which they like very much but which in-
 toxicates them powerfully; and in their fury they join in some very
 bloody frays. This is why the women abstain completely from drinking
 that beverage and hide their husbands' weapons during those periods

head and at the foot of their rustic bed they hang their possessions, such as their bags, nets, etc., and some of their weapons. They sometimes stick four forked sticks into the ground, to a height of about a hand breadth above the surface, at the four corners of the bed, place two poles crosswise upon them and upon these, lengthwise, the necessary number of slats to make a sort of bedspring on which to spread skins and blankets. This type of bed is used particularly in the summer time in order to be cooler and to be free of insects and poisonous reptiles. The whites also customarily do the same thing, but they elevate their beds to a height of one or two meters above the ground to escape from tigers [jaguars--Translator]. I have slept on all of these types of beds and give my assurance that it is all a matter of habit -- nevertheless one can sleep much more comfortably on the ground. When the Indians break camp they burn all their huts.

In Mataco, "hut" or "house" is said in two ways: "hauet" and "hepp" ("h" as in the German "haus" or "c" in "Florence"). Now "hepp" also means "smoke," "steam," "mist" and a kind of plant which looks like mist at a distance; "hepp" is also the name of steamship. And now, begging the reader's indulgence, is not the analogy perfect between this Mataco idiom and ours: calling the family or house "home" and a steamship "steam"? This is one more mental approximation between the Mataco man and the Aryan man. 196

The spear is stood upright at the entrance to the house, and to one side are the bow and arrows, which lend a certain warlike appearance which [178] is pleasing. The houses are not constructed symmetrically, but nevertheless an attempt is made to leave, between each row of huts, a wide street-like space. 411 ● 361

It is a pleasure to see their fires when they are cooking. On the very top are earthenware pots which contain various roots and wild fruits, which usually need several changes of water. Among these there is a type of bean which is both good and palatable, and a root which is between a sweet potato and an Irish potato. The pots are made and fire-hardened by the Indian women, who work them with care. 262 262 323

When the time for eating arrives, which, in the camp, is usually at eleven A.M. and at nightfall, fish on spits are brought out and crackle and hiss and smoke and drip in a way to make one's mouth water. On occasion a piece of meat from some animal will grace the 264 [252] 262

this shared work has its cause in that the last two mentioned products must necessarily be gathered within a certain limited period and therefore the Indians have need of the combined effort of all the workers they can muster in order to harvest all they possibly can. 222
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For the making of nets they must first, naturally, begin by making twine, which they call nin'hióí. They get their textile material from a bromelia which in Quechua is called cháguar (a name now also used by the white settlers) and in Mataco húíé. They steep the leaves of this plant in water for a time and then comb them with a clam shell. Once this has been done the residue is put out into the sun to dry and whiten. The last stage is that of twisting the fiber -- a wad of it is held in the left hand and rubbed back and forth [182] on a leg, upon which they sprinkle a little gypsum in order to avoid getting hurt. This gypsum powder is called maccotác-muc. 283

The twine being thus ready they make not only nets with it but also ropes, which they call nin'hióí-less, which means family or skein of threads.

Some of the Indians have special skill in making weapons, and make them as a means of barter with their companions. They use a very hard wood for the bow, and ostrich [rhea--Translator] tendons or strips of hide for the string. The arrow shaft is made of cane, the head of some hard wood, often tipped with bone and barbed like a fish hook. 411 ●

Chapter V

Marriage Customs

Those who do not know anything about the Indians may believe that they lead morally and materially sterile lives. Yet this is not actually the case: the savage loves, hates and knows what ambition, enjoyments, dangers and glory are. He is acquainted with religion and with fear. In these primitive societies the whole gamut of human affections is experienced precisely "as among the whites," as Faustino used to say to me when I asked him about the intimate experiences of the Indian way of life. 152

customarily travel by night for fear of snakes and tigers [jaguars--⁷²¹
Translator]. ⁸²¹

We are already aware of the fact that their weapons are bow and arrows, lances and clubs, all made of wood. They do not employ metal of any sort because they do not possess any and because they neither know how nor are able to work it. If they can get hold of a nail or a knife or an old tin pot they hold it in high esteem and value it greatly. They also use boleadoras ["bolas"--Translator]. ^{[411] ●}
³²⁵

They travel hundred of leagues in order to wage war, and do so on foot and in a relatively short time for the Indians are amazing walkers. Naked and therefore light they travel with agility yet without seeming to. They go barefoot and therefore need to lift their feet less off the ground. ⁴⁸¹

The chiefs never fail to exhort their warriors before the battle, and just prior to the attack their captain shouts at them: ⁷²¹
"Comrades! Here we are now. Fight with courage and do not flee even when the enemy stamps on your feet." A hortative which seems to me well suited to its purpose and quite to the point since it concerns those who will be involved in hand-to-hand combat. They mangle the bodies of their fallen enemies without any pity whatsoever, and in addition to taking scalps, they tear out their hearts, mutilate their members and submit them to a thousand other cruelties. ⁷²⁷

I do not know whether they dismember their prisoners before killing them or are content to cut their throats, as they would a sheep's, before tearing them to pieces. This is what they did to our interpreter Faustino: first they shot him with arrows by surprise, thus knocking him to the ground where he lay helpless. Right away they sprang upon him and slit his throat while he was yet alive and conscious. Then they cut his head off, tied him to a tree by his feet and stripped him of all he had on.

Here is a dialogue between two Indians after a battle:

First Indian -- "Now I shall tell you what happened on the return journey. I suddenly heard someone in the rear shout 'The enemy is killing our comrades down there in that dip in the road.' I immediately shouted to my followers -- 'Get into battle order,

said, is a hót among the Matacos. 776

This confusion frees them, at least in so far as language is concerned, from the vice of intolerance which is so strong with us. So it is that they call our church tohuó-hoto'hi which literally means: "that which contains the a'hóts," that is, "the a'hohi or Christian gods."

This is also the term for cemetery, in which they are in agreement with the inhabitants of those parts who use the word pantheon, which among the Greeks was reserved for demigods and with us for persons of great fame. 777

In the Chaco and in the whole northern part of the Argentine Republic where people are more democratic, egalitarian, ironical and also ingenuous, the term pantheon is used to denote a plot of cleared, grass covered land. This plot is quite open to access and allows free entrance to jaguars and dogs who go there to feast at the expense of the fresh corpse of a white, Negro or mulatto; but certainly not of a Greek demigod or of even a member of more modern divinity!

At this rate there will come a time when the word pantheon will sound offensive.

Not only are the a'hóts able to enter into people, bewitch 778 them, become incarnate (allow me the neologism) in them and in [202] elements of an evil nature such as storms, smallpox, famine, etc. but they are also able to wield daggers and even shoot with bows and arrows.

But it seems that they only indulge in this business of shooting people with arrows when called upon by the witch doctors who, in Mataco, are called "háygúé," and in Chiriguano, "ippaya." This seems also to be the case with the "gualicho" of the Araucano Indians, who in fact have a verb to express this action, which is "cúllin." The corresponding Mataco verb is "ioco." 779

It can readily be understood why the witch doctors have chosen the arrow as the preferred weapon of the evil spirit, since 780 it is the only weapon in use among the Indians which lends itself to mystery and deceit because, as it is a projectile it can be loosed from any quarter and from afar, the bowman remaining hidden.

SK6 Choroti SK6

Ashluslay SK5

Mataco SI7

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PATER SCHMIDT¹⁾ mentions such clubs from the Tsirakua²⁾ Ashluslay, Choroti, Sanapana, Chamacoco, Pilaga, Payagüa Mataco, Lengua, Mascoi, Guaná, and from the old culture zone in the West.³⁾ I may add the Tupinambá⁴⁾ and the Tapiete. PATER SCHMIDT points out⁵⁾ that the occurrence of this type of club in the Chaco points to influences from the mountain culture. Here he is probably right.

It is of great interest to note the distribution of wooden clubs with clearly marked heads, and of clubs with stone heads. In S. Brazil, as in the Andes, we find stone clubheads. In the Chaco they are exclusively of wood, the very natural reason being that there are no stones. The occurrence of stone clubheads in S. Brazil will be the more readily understood on the assumption that the wooden club in the Chaco is a local form of the stone-headed Andes club.

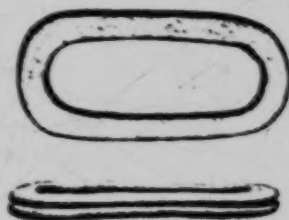


Fig. 10. Knuckle-duster.
Mataco. R. M.
(03-3. 074) 1/3.

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A rare weapon in S. America, which is found in the Chaco among the (1) Choroti, (6) Mataco, (3) Tapiete and (2) Ashluslay, is the knuckle-duster (Map 5)⁶⁾. It is used there by the women. Most knuckle-dusters in the Chaco are made of wood or Tapir hide. The knuckle-duster depicted above, which is of wood, is from the Mataco (Fig. 10). A drawing of a knuckle-duster of tapir hide from the Ashluslay is given in •Indianerleben•.⁷⁾ From the distribution of the knuckle-

¹⁾ p. 1027.

²⁾ Incorrectly quoted from my book, •Indianerleben•, SCHMIDT substituting Siriono for Tsirakua. The little missile clubs of the last-named Indians are, moreover, very different from those of the other Chaco Indians. (See •Indianerleben• fig. 140).

³⁾ p. 1032.

⁴⁾ LEWY, Plg. p. 241.

⁵⁾ p. 1027.

⁶⁾ Plg. 37.

g [i.e., Map 6. -Analyst]